EPISTLE

TO THE

FLOCK,

PROFESSING

The true Light which lighteth every one that cometh into the World:.

Wherein the Oppoſers and Villifiers of the True Light are (by the way) Expoſtulated with.

And they that own it are exhorted to Anſwer the Light in the Conſciences of others by an unblamable life, and to grow up therein, both in the general, and in their particular Relations.

Given forth chiefly for the Service of ſome in the Flock, and may be ſerviceable alſo to others.

From a Lover of Truth and Righteouſneſs, whereſoever it is found. *W. T. Ormerson*

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110. f. 129. (20)

Printed in the Year 1674.

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EPISTLE to the FLOCK, Professing the true Light which lighteth every one that cometh into the World, &c.

AS it pleased the Lord formerly to open my Mouth to check the Insultings of the first Adversary that appeared in Print against this present Dispensation, to have slain it in its Infancy; and afterwards to reprove the fraternity of those who stood under the name of Priests, crying out against all that with-drew from them as *Hereticks* and *Seducers*, &c. So now it hath pleased him to open my Mouth to speak to some in the Flock gathered in under the acknowledgment of, and testimony to, the true light which lighteth every man that cometh into the World; yet not in that manner as I spake to the former, who appeared as open Adversaries, but in tenderness and love, to admonish and to help forward the work of the Lord in the spirits of some, and to stir them up to mind the weighty things which the Lord chiefly requires in the Life and Conversation.

For let none think it sufficient that they are gathered into an outward Profession of any Truth, or into this Society: But consider, and understand that the Kingdom of Heaven is like a Net cast into the Sea, which gathers of every kind, some good, some bad. So it was in the Primitive, or first gathering after Christ, and so it is now: Some gathered then, that were to be cast away; and we may expect the same things now, *Math.* 13. 19. *So shall it be* (saith the Lord) *in the end of the World, The Angels shall come forth, and shall sever the Evil Ones out of the midst of the Righteous, and shall cast them into a Furnace of fire, there shall be weeping and gnashing of teeth*, ver. 50. So that although there hath been a separation from other Societies, and from the World, yet it remains that every one make

their Calling and Election sure, that they purge out the evil that remains unpurged away out of the heart, till they become blameless and without offence in the World, and bear so lively a Character of the Innocency of Christ our Lord, that all that see, and certainly know their Lives and Conversations, may say of them, *This is the Seed which the Lord hath blessed.*

Dear Friends, you have been called to the testimony of a precious Truth, if you rightly understand it, and abide therein. And though it hath many opposers, yea, and such as think of themselves highly, as above so low a Doctrine; yet it will stand when they shall fall. And although they vilifie it, and would reproach it with the terms of natural light, and common light; yet it will discover their darkness in their traditional * which they receive upon trust one from another. What if the Light that lighteth every man that cometh into the World, be a common Light? Is it the worse for that? Is the Sun the less excellent, because it gives light to all? or its light the less precious because it shines upon all? Is the Rain the worse because it falls upon the Bad as well as upon the Good? No more is the true Light the less precious, because of the commonness of it, for that may in some sense be called common which lights every man; even as that Power is common which gives motion unto all, in which we live & move. Thou that opposes it, it may be thou professes a light above it, as thou thinkest. Well, but for all that take heed that this discover not thy Nakedness, even as Christ Jesus, that Light of the World, discovered the Nakedness of the *Scribes* and *Pharisees* by the common Actions of their Life, such as were obvious to all. Take heed that this common Light discover not in thee, Pride of heart as was in the Pharisees: Exaltedness of mind from an out-side Profession, as was in them, or Covetousness under a Cloak of Religion, or Earthly-mindedness, or Self-willedness, or Hard heartedness, or Crafty Policy to circumvent or get beyond another, or Fierceness, or Implacableness, or Contentiousness, and such like. For verily the common light in all men will manifest such things to them; and then thy covering of thy self with thy more excellent light, as thou thinks is become too narrow for thee, and will not hide thy nakedness from the world, who have but that common light, as thou in disdain calls it. For if they see a haughty

* *That is, Doctrinal Notions and Principles received by tradition one from another, which they follow as their light and guide (as the Pharisees did.) This being darkness, is great darkness, holding them fast which stick therein.*

haughty ſpirit in thee, will not they count of thee as thou art, A Proud Man? And their judgment and repute of thee is true, and will ſtand, being guided by the true light which diſcovers thee to them by thy fruits. So if thou art a Covetous perſon, the light diſcovers thee to the World. Yea, by common and true Light, men are made manifeſt one to another where they live, and where their actions are well known. And therefore they can ſee, and ſay one to another, ſuch a man is a hard-hearted man; and again, ſuch a one is a tender-hearted merciful man. What! do they ſee the heart? Doth the common Light diſcover the heart? Yea, by the fruits it diſcovers it: Therefore they can ſay (diſcerning by the light) ſuch a perſon is Zealous for his way of Religion, but I ſhould be loath to fall into his hands; I durſt not truſt him for all his Profeſſion. Such a perſon, it's true, he will not abuſe himſelf with Drink, but he is Drunk with his own conceits. And again of another they can ſay, Such a man is a faithful truſty man, I durſt commit any thing I have into his hands without fear. Thus the Lord diſcovers Trees by the Fruits, Men by their Actions, and the common Light receives as well as gives the diſcovery. And of this many Friends have much experience, whoſe faithfulneſs and uprightneſs hath ſuch teſtimony in the hearts of their Neighbours, that they dare truſt them with all they have, when they dare not truſt their own Relations and Kindred. On the other ſide, are there not ſome (I ſpeak it with grief) whom the World will not truſt, though under the ſame outward profeſſion of Truth? Why? Becauſe they ſee them in the ſame Nature with others that will over-reach. So that no outward profeſſion of Truth can hide from the common Light. Therefore the Light, that common Light is precious (even as the common Salvation is precious) to the Profeſſion of which you are called; and under the acknowledgment of which you have been gathered. And therefore abide therein, and ſo walk as to anſwer that Light in every mans Conſcience. And think it not ſufficient that you are gathered out of ſeveral Societies, and out of the World, under the Profeſſion hereof, except you walk therein. He that walketh therein, he is blameleſs before men; they have no evil thing to ſay of him juſtly. For its by the Life and Converſation among men, that a man is accounted an Innocent man, or an evil doer; and its by the Light that he is ſeen to be ſo. He therefore that doth not in his Life and Converſation anſwer the common Light that is in all men, he is not therein right before the Lord, who hath ſet up that Light in every Man to diſcern by.

Obj. It may be thou wilt say, *But we find by experience that many good men are evil spoken of by the World, and Reproached, and not reputed good men, though they be so; the judgment therefore of the World is false concerning many Righteous and Godly persons.*

Answ. I Answer: First, mind that thou thy self dost not judge wrong of men, and count those Godly persons who are not. Consider whether their Godliness lye only or chiefly in an outward Profession and Zeal of their way of Worship, and for that Society that they are of: If so, then their judgment who judge by the Life and Conversation, may be right, and thine wrong; as Christs was right concerning the Pharisees, and others wrong who only lookt at their high Profession and strickt observation of pious observances, as they were reputed.

Secondly: But if the persons Reproached be Innocent in Life, just and merciful men, then those that know them well will scarcely speak evil of them (except in the matters of their God,) unless the common light in them be obstructed and darkened by some means, as by some private concern, or through malice and enmity in their hearts; or by prejudice, judging by the hearing of the ear, which is often unrighteous judgment, or through some particular traditional Light, which is darkness. These and such like things pervert true judgment, even as the Light of the Sun shining thorow glass gives the colour of the glass upon the opposite Object: So they that judge through these things, give judgment according to those false *mediums* they judge thorow. But these stand not in so doing in the common Light, but in a perverting light, which is darkness; and this their judgment is judged to be false by those that stand unbyassed in the common Light with them; and the very ground of that their false judging is often seen by them. So that the unbyassed common Light is still a true judge in the common actions of mens Conversation.

Object. It may be thou wilt further Object. *That this Light is but a natural Light, and a natural Light is not a true judge, no more than the natural Man which cannot perceive the things of the Spirit of God.*

Answ. Where the Apostle uses those words, 1 *Cor.* 2. He is there speaking of the things which God hath prepared for them that love him, *such as Eye hath not seen, nor Ear heard* (but not of the things that appertain to the common life of man, and are visible before all men) and such things indeed are not known but by a farther

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Revelation in the Light and Spirit of God which searcheth all things, even the deep things of God. However the common open Life of men is seen and judged by the common Light (as thou calls it) that God hath planted in every man. And if thou wilt call that Light Natural, yet will that nothing at all advantage thee, whosoever thou art that walks contrary to it; but it doth the more aggravate thy fault that thou lives contrary to a Light which God hath made so natural to thee, and so planted in thee, that thou canst do no evil but it discovers it in thee, yea, and records it in thy Conscience, as in a Book. And there's the Book that is to be opened when the judgment is set, and thou comes to be judged. And the things written in that Book, are the things done in the body, whether good or bad, and according to them thou shalt be judged. And then this Light which thou calls Natural, and was privy to all thy actions, yea, and to the intents and thoughts of thy heart, will be a Witness against thee, and shew thee thy evil deeds written in thy own Conscience, and so God will be cleared when he comes to Judge, and all the world shall be convinced thereby that they are guilty.

If thou callest that Light Common or Natural in an evil signification, as if it were no true Light, but a deceitful, delusive, unclean Light, and a Product of the false Nature, then I shall not admit of those terms at all, for then must it incline thee to evil of its own Nature (as false Lights do) and not stand as a discoverer of evil in thee, and a faithful and true Witness against it. Then also should it be a thing to be repented of; that is, to have the mind turned away from it, and the actions of the life carryed contrary to it, if it be evil and delusive. And so when it checks thee secretly in thy heart for Swearing or Lying, or wrong dealing, or any other evil action or purpose of thy heart, thou should'st then the rather do them, because they are contrary to this deceitful and delusive Light (as its accounted by thee) and so more likely to be true and good than it. Or at least Wise, thou shouldst not at all thereby be moved to avoid those evils, because its but a sinful evil delusive light that would stop thy carreer in them. Again, if that light be evil then its from the false Nature, and so from Satan that works therein, and then is Satans Kingdom divided, and he by that light seeks to bring to nought his own Kingdom. For that Light works against his Kingdom in men: It works to throw down Hypocrisie and Deceit, and Lying, and Swearing, and Drunkenness, and Uncleanness, and Wrath, and Envy, and Murther, and all such evil dispositions and actions, where-

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in Satans Kingdom ſtands, by diſcovering theſe things to the Conſcience to be evil, and witneſſing againſt them; and ſo Satan is divided againſt himſelf, if this Light be evil and from him. See what Conſequences thy oppoſing of thy ſelf to the Scripture of truth puts thee upon. Had'ſt thou not better ſubmit to the Teſtimony of the Servant of the Lord, who ſajd *That was the true Light which lighteth every man that cometh into the World*? Be aſhamed to ſay the Scripture is thy rule when thou fights againſt it, and ſays contrary to it. It ſaith, *That was the true Light which lighteth every man that cometh into the World*: Thou ſaiſt, it is not. How is it thy rule now, when thou denys, or oppoſes it? Laſtly, let this ſink into thy heart, O vain Contender, who ſtrives againſt the Truth: Wilt thou make that to be evil, which leads, or directs into the paths of Peace? and in following of which, even ſome of the Gentiles have found an excuſing Conſcience? and if that excuſe, we have Peace with God; and for want of following it, how many call'd Chriſtians dye in horrour, ſuch as glory in their Chriſtianity over the Heathen Unbelievers? But tell me, ſhall not their Obeying that Light be accounted to them for Chriſtianity, when thy diſobeying it ſhall be counted to thee Paganiſme and Gentiliſme, although thou glories over them? Even as formerly the Uncircumciſion of ſuch who kept the Righteouſneſs of the Law was counted to them for Circumciſion; and the Circumciſion of ſuch as kept it not was accounted for Uncircumciſion. What did the name of Circumciſion profit them that were Tranſgreſſors and Evil doers under the Law? And what will the name of Chriſtianity profit thee who walks contrary to the Light that diſcovers ſin and wickedneſs in thee? Therefore own that Light that enlightens every mans Conſcience, and ſubmit to it in thy life, and in thy words; own it in thy actions as well as in thy expreſſions; and bring thy deeds to the Light, and weigh them in the Light, that they may be made manifeſt that they are wrought in God. And thou haſt alſo the harmony and conſent of the Writings of the holy men of God, concurring with that Light in thee, to make the teſtimony of it the ſtronger in thee againſt all ungodlineſs and worldly Luſts. Therefore if thou, who art called a Chriſtian, walks contrary to it, the greater will be thy Condemnation; the preventing of which is the thing to be minded by thee, and not jangling about the Light in words, whilſt thou diſobeys it in practice.

If thou wilt needs call it natural & common, & yet own it from the Lord, then I matter not that thy calling it ſo; pleaſe thy ſelf in thy

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own terms; but know *That it is a Beam from the infinite Majesty*, which hath no fellowship with wickedness, but discovers it, reproves it, and is contrary to it: And by the testimony of it in thy self, and in all men, will the Lord be clear when he judges the world in Righteousness.

I further affirm against thee that undervalues this light, that there is such a piercing sight in it, that thereby the true Seed is known and discerned by all that see them thorowly; as it is said in the Prophecy of *Isaiah*, chap. 61. 9. *All that see them shall acknowledg them, that they are the Seed which the Lord hath blessed.* He had been speaking a little before of the *Meek*, the *Broken-hearted*, the *Mourners* in *Zion*, such as were under a *Spirit of heaviness*, such as our Lord comforted, and Preached good tydings to, pronouncing them blessed, *Matth.* 5. (as was Propheſied of him to do, *Isa.* 61. 1.) That Innocent Seed, whose meek, quiet, humble temper, whose inoffensive spirit, whose blameless life whosoever shall see, they shall be thereby convinced in their hearts, That this is the Seed which God hath blessed: This Convincement seeing it shall be upon all that see them, it must needs be from a light common to them all, which is the true Light. If any oppose this, let them shew from whence it shall be that all that see them shall have this discovery of them. This testimony, I say the common Light will give of them in all mens hearts that see and know them in truth. I shall not deny but that some may judge otherwise, even of the true Seed thorow siniſter respects, and prejudicate received opinion, or by judging thorow received traditional Notions, or by the hearing of the ear, or by judging according to other mens judgments, or being swayed by some private concern, or judging by imagination and such like false ways of judging, especially they that are of a Pharisaical Spirit, exalted in the formal part of any Religious Profession, and judging thorow that; these not judging in the common true Light that lightens every man that cometh into the world, may easily give a false judgment of the true Seed, whilst those whom they despise, as having no Religion, may judge rightly of them; and sometimes even their own Consciences may (from the common Light at present overswayed in them) lay up in them at the bottom that which shall force them in due time to confess to the true Seed, and that they might have seen them if they had not hearkened to those false wayes of judging; so that still I say, the unbyassed common Light that enlightens every man, is the true Light; and these particular Lights, through which the false judgment proceeds are not the true Light.

Well then, If this be the true Light, let every one that Profesſes it, mind to anſwer this Light in every mans Conſcience. This you have been often exhorted to do by thoſe who have laboured with you in the truth, and there may be need ſtill to put you in remembrance thereof, that ſo the actions of your life may be approved of by all that know you, though they cannot approve of your way or Religion, as they uſe to ſpeak. And conſider that hercin you ſtand as the lights of the world, even in your Actions, in your Converſation, in your Works: Therefore ſaith our Lord; *Let your Light ſo ſhine before men, that they may ſee your good Works*, and glorifie your Father which is in Heaven. It is not talking good words, without living a good life that glorifies God. It's the Life, the Converſation that's approved or diſapproved in other mens Conſciences. It's that which gathers to Chriſt, or being amiſs, ſcatters from him. Profeſs what thou wilt, and with what eagerneſs thou wilt, as if thou wert Zealous for him; yet if Wickedneſs be found in thee, thou doſt but harden mens hearts againſt the truth, and gathers not into the life of truth. If they ſee unfaithfulneſs in thee, that thou haſt more reſpect to thy own ends, than to ſingle truth; minds thy own gain more than ſimple honeſty; makes uſe of advantages from anothers weakneſs, or ignorance, or tenderneſs, to get beyond him; this will be ſeen that it is not right in the ſight of the Lord; and the Light in others will judge it, and thou doſt not approve thy ſelf to their Conſciences. And though thou maiſt ſmooth over thy action artificially with words, and make fair pretences, yet that doth not make thee approved in their Conſciences. Thou maiſt ſtop their tongues perhaps from clamour, but thou doſt not ſatisfie their minds and Conſciences. For *It's the voyce of thy Actions, not of thy Words that takes place in their hearts.* And therefore there is no approving of thy ſelf to their Conſciences, nor anſwering of the true Light in them, but by thy faithful, honeſt, ſingle, upright actions. And as thou approveſt thy ſelf to their Conſciences, ſo thou begets in them the like eſteem of others. If thou art of a haughty, lofty ſpirit, and deſpiſeſt others, as the Phariſees did, they think all are ſo, until they find it otherwiſe by experience and tryal of ſome. But if thou be humble, meek, lowly-minded, down-right honeſt, and faithful to be truſted, and thy Word as a Rock to be built upon, as it ought to be; then thou honours what thou profeſſes, and them that profeſſe the ſame truth with thee. If thou art a Buſie-body, going about tatling of others, and deſcanting upon them and their actions,

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and so sowing Enmity and Disaffection in the minds of people towards one another, and so serving the accusing, back-biting Spirit; where then is the bridle to thy Tongue? what's thy Religion worth? The Apostle tells thee its Vain: *Jam.* 1. 26. Thou that art such a one, learn this lesson, to be *swift to hear, slow to speak*, as the same Apostle teaches, *ver.* 19. And know that thou answers not the Light in the Consciences of others, but they see thee in the Light that's in them, and can read thee what thou art when thou art gone. And if thou art a Servant, and pretendest to have found the truth of Religion, and to be acquainted with the way of the Lord more perfectly; yet art less mindful of thy business, and carrys more stoutly and saucily towards the Masters, art more stiff to be commanded in thy Service, using Religion as a Cloak to withstand them; and when thou art reproved, retortest biting words which may lash them; thou dost not answer the Light in their Consciences, which raises an expectation in them of more faithful and well-pleasing Service; thou transgresses the Counsel of the Lord by his Holy Apostles which they delivered to his Servants in the Churches; and thou stops their way to the Kingdom of Christ, who look for better things to spring from the true Spirit, and so thou art an offence in the world: And wo to the world because of these and such like offences. Therefore, who-ever thou art, Bond or Free, Master or Servant, see to it, that thy life be upright, and single as before the Lord who searches and sees all thy Actions, and the Intentions of thy heart in them all; and by thy Actions in thy Conversation will discover thee to the world; for he that is the Light, giveth them Light to discern by.

And think it not sufficient that thou art gathered into such a Society, and perhaps maist have esteem among them; But consider that the Kingdom of Heaven is like a Net cast into the Sea, which gathers of every sort, good and bad: And many things are gathered in the Net that are to be cast away again; the good only are to be gathered into Vessels, the bad to be cast away. If therefore thy life be bad, what will thy being gathered into an outward Profession advantage thee? Therefore be not high-minded, because thou art gathered by the Net; but fear lest after thou art gathered, the Profession become a snare to thee through disobedience, for it may become a snare to the Rebellious and Stout-hearted, and Disobedient to the Wordly-minded, to the Hard-hearted and Unmerciful, to the Haughty and Disdainful, yea, to such as are lifted up and exalted in

their own thoughts, and in their own Righteousnes, or in any thing else (for whatsoever it is that the heart is exalted in, whereby to be lifted up to behave it self proudly above others, its not right before the Lord.) To such, I say, whose Religion lyes in any forme or formal part of any Profession whatsoever, without an approved Life and Conversation, to such their Table may become a snare, and a trap to hold fast such spirits in, while the Lord finds our a purer path for his beloved Seed to travel on in.

If thou question this, consider, was not the ministration of the Law of *Moses* given to the *Jews* to feed at, and to be refreshed at? was it not as a Table spread in the Wilderness, as well as the providing of outward food for them was? Did not this become a snare and a trap to all the Stout-hearted and Hypocritical Professors of it? And so they stuck fast in the formal profession of that ministration as in a snare, when the true humble Seed had joyful tydings brought them, and were transplanted into a more spiritual and approved way which the Lord directed them to walk in. And doth not the Apostle *Paul*, that chosen Vessel, mind the *Corinthians*, and in them us, That though the *Israelites* were Baptized unto *Moses* in the Cloud, and in the Sea, into that glorious ministration (for it was glorious in its time.) Yet for all that, how did their Carkasses fall in the Wilderness, and never arrived at the Promised Land, the Land of *Canaan*? Now these things, saith he, happened unto them for ensamples, and were written for our Admonition, upon whom the ends of the world are come: *Wherefore let him that thinketh he standeth, take heed lest he fall*, 1 Cor. 10. Again, do but cast back thine eye, and look upon fore-going ministrations of latter years, and consider thy own esteem of them. Dost not thou thy self look upon them as a snare to many, holding their feet fast, that they cannot get on in the pursuit of truth, & in following the Lamb whither-soever he goes. Now as thou judges of them, it shall be judged of thee, except thou walk humbly with thy God, and mindest the weighty matters that he chiefly takes delight in. For the Seed is to go forward, and to grow up in those things, and will leave them behind who are found failing therein, although they be strict asserters of the outward form of their profession. This is spoken to thee that art high & lofty in thy heart, and lifted up above others in thy mind, because of thy profession, while as yet thou comes behind some of them in thy Life and Conversation; and in actions of Equity and Mercy, and such weighty

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things. But to you that are deſpiſed and overlooked by ſuch, to you I ſay, you humble Shrubs, you Under-growth, you Meek and lowly-minded ones, whoſe hearts are kept in the fear of God, and thereby made careful that you offend not in your Life and Converſation, nor alſo with the Tongue; and ſo do not make it an inſtrument of ſowing Diſcord or Enmity among Brethren by whiſpering and back-biting (you are as well able to rule the whole body.) Do you keep humble where you are in the lowlineſs of your mind: And if others exalt themſelves over you, and magnifie themſelves in abaſing you, or others, and ſo would bear up themſelves by vilifying others, as if they themſelves were ſome body, and others of light account: Yet be not you like them, neither be troubled that you are hidden and overlooked; but reſt in the Lord, waiting on his Will, and keeping out of thoſe evils, and recording things in your hearts as you do; and you ſhall be preſerved when many ſeemingly taller Trees ſhall be thrown down with a ſtorm, and their building be undermined with a Wave, and thinking to ſtand, ſhall fall; except they come down to you, and repent of the evil of their Tongues, and of the unfaithfulneſs of their Actions and Lives, and of the leaven of Malice and Diſaffection which by their Tongues they ſpread in the hearts of others. For their work is contrary to the work of Chriſt, who laboured with his Father for the Unity of all thoſe that were given to him; but they buſying themſelves in the contrary, are found in that which is abomination to the Lord, *ſowing Diſcord among Brethren*, Prov. 6. 16, 19. *And ſtand not clean in that which is to abide in Gods holy Mountain, in that they take up Reproach againſt their Neighbour*, Pſal. 15. 1, 3. Therefore their work ſhall fall, and their Building come to nought, and they, except they Repent, ſhall fall under the judgment of others. How oft have I ſeen it fulfilled, That judging hath turned upon the Heads of thoſe perſons themſelves, who have been forward in judging and condemning others; even as our Lord fore-warned, ſaying, *Judge not, that you be not Judged, for with what Judgment ye Judge, ye ſhall be Judged; and with what Meaſure ye meet, it ſhall be Meaſured to you again.* Their Religion is vain that cannot bridle the Tongue. And firſt I ask you, *Wherein is it that the true Brother-hood ſtandeth*;

And to you also that are of a more circumspect Behaviour and Conversation, more able to govern the Tongue, and so the whole Body, who are not so forward to asperse others, and are of a more exact life, walking in a more stayed Wisdom; to you, I say, suffer a Word of Advice from a Friend. Take heed how you give place in your hearts to Reports and Reproaches: Before you judg, know certainly, not only the Truth of things reported, but also the ground or reason of them, and upon what account they are done. For it is a very uncertain way of judging, to judg by the hearing of the Ear, that is by Reports. How hath the whole Nation of the *Jews* been Sealed up under unbelief and hardness of heart, by receiving a false Report concerning Christ; which Report was set on foot by such as were of esteem among the *Jews*. Satan is the same subtle Adversary to this day, and knows the Influence of false Reports, and misrepresentations of things, and how they leaven the hearts of people with prejudice one against another. And this I testifie, that it hinders the shedding abroad of the Love of God in their hearts; as on the other hand the preservation of the pure love one to another tends to the perfecting of the Love of God in us, 1 *Joh.* 4. 12. It was Propheſied of him, whose judgment is infallible and uncertain, that he should not judg after the sight of his eyes (that is by outward appearance) nor reprove after the hearing of his Ears; but with Righteousness shall he judg the Poor, and reprove with Equity for the Meek of the Earth; and he bids us do the same; *Judg not* (saith he) *by outward appearance, but judg Righteous judgment.* The outward appearance of an action may deceive you; the hearing of the Ear by reports may deceive you; therefore know not only the truth of a report, nor only the outward appearance; but also the ground of an action, and the intention of him that doth it (for that doth much alter the nature of an action before the Lord) lest you judg him that is not judged of the Lord; and so bring the same judgment to return back upon your own heads.

And you that are just in your ways, and equal in your dealings, whom no man can charge with Deceit, or Over-reaching, or False dealing in your Affairs of this World, keep stedfast in your Uprightness; and also press forward, that of Just men you

may

may become Good men; of Juſt men, you may become Merciful men; of Juſt men, you may become Self-denying men. It may be ſome will ſay, What means this? Is not every Juſt man a Good man? Is there any difference between Juſt men and Good men, or between Juſt men and Merciful men, and Self-denying men? I Anſwer, If there were not ſome difference, what means that ſaying of the Apoſtle, *Rom.* 5. 7. *Scarcely for a Juſt man,* (or *Righteous man* as its rendred) *will one dye; yet peradventure for a good man ſome would even dare to dye.* Surely when there is ſuch difference in mens affections towards them, there muſt needs be a ſenſible difference between them. Therefore conſider that he is counted a juſt man, that doth not wrong another, though perhaps he will hold faſt what's his own: But he is a Good man, who beſides his juſt equal dealing with others, alſo delights in Mercy and good Fruits, who is of a more free and bountiful good ſpirit; the tenderneſs of whoſe heart to the Diſtreſſed, and good will of his mind to all, carrys him forth to exercise Mercy and Bountifulneſs, or Kindneſs to all, according to his Ability. It may be for ſuch a man, ſome would even dare to dye: So that there is a difference between them: Though the firſt be well approved of, and is a good foundation laid for Mercy to ſpring up from. For if there be not that firſt at the bottom, and ſo things be juſtly come by, let a man give what he will, and for what pious uſes he will, yet it is but Abomination to the Lord, as it is ſaid in the Prophets, *I hate Robbery for Burnt-offerings.* If it be got in a falſe way by Fraud or Oppreſſion, though it be dedicated to the uſe of the Lords Service, yet he hates it. So that I ſay, Equity, juſt, upright honeſt dealing muſt needs be at the bottom of every good work that is accepted. And where this is laid as a foundation, and Mercifulneſs, and Kindneſs is built thereupon, this is well-pleaſing before the Lord, and of good report among men.

Alſo you that are Juſt in your Dealings, let your eye be ſtill forward to come to a further ſtate, even to a more Self-denying Spirit among men. I ſhall ſet a Pattern or two of this before you. You have heard (I ſuppoſe) of *Abraham,* who was called by the Lord to leave his own Kindred and Country and to go ſojourn where the Lord ſhould direct him; and he obeyed the

Lord.

Lord therein (being commanded) and went forth he knew not whether; and *Lot* his Brothers Son went with him: and these two had both of them very great Substance or Riches. And in process of time, their substance grew so great, that they could not dwell together, for the Land was not able to bear them, or sustain their Flocks. And there arose a strife between the Herdsmen of *Abrahams* Cattel, and the Herds-men of *Lots* Cattel. Now behold a pattern for you of Self-denyal in *Abraham*. He was *Lot*'s Unkle, and he followed not *Lot* in his comeing forth of his own Country, but *Lot* followed him; therefore in the case of strife, *Lot* should in reason, have given way to *Abraham*; and in their separating should have given the choyce to *Abraham*, which way he would go. But behold *Abraham* denys himself for Peace-sake, and gives *Lot* the choyce of the Country, *Gen.* 13. 8, 9. *Let there be no strife I pray thee (* saith he to *Lot) between me and thee, and between my Herd-men and thy Herd-men, for we are Brethren. Is not the whole Land before thee? Separate thy self I pray thee from me: If thou wilt take the left-hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left.* Thus Self-denying *Abraham* would stand to *Lot*'s leavings.

Now observe a difference in their temper or spirit: *Lot*, though he was a just man, yet did not so yeeld to *Abraham*, as *Abraham* yeelded to him. He suffered *Lot* to please himself in the choyce of the Country, and *Lot* did please himself, and chose the best of the Country to his understanding; *Even the Plains of* Jordan, *where it was well watered every where, even as the Garden of the Lord, and so most commodious for his Flocks*, Gen. 13. 10, 11.

But what was the Consequence of *Lots* pleasing of himself, and of *Abrahams* Self-denyal? Observe which was the Gainer, which was the Looser. *Lots* choyce drew him down towards *Sodom*, and at last into *Sodom*, where he was once taken Captive together with the *Sodomites*, and all he had led away; and where his Righteous Soul was vexed from day to day, to behold their unlawful deeds; and where at last he was in danger to have been burnt with them. *Abraham* on the other hand standing to *Lots* leavings, was sufficiently recompenced by the Lord. For the Lord appeared to him after that *Lot* was separated

rated from him, and bid him lift up his eyes and look Northward and South-ward, and East-ward and West-ward, and promiſes to give him all the Land as far as he could ſee, and to his Seed for a perpetual Inheritance. Beſides this, *Lots* pleaſing of himſelf, ſet him in a place of great danger; *Abrahams* Self-denyal kept him in ſafety. And the Lord made *Abraham Lots* Deliverer, firſt from the Captivity of thoſe Kings which took him and all his away with the Spoils of *Sodom*; and afterwards from the burning in which *Sodom* was conſumed: For its ſaid, *Gen.* 19. 29. that when God deſtroyed the Cities of the plain, *He remembred* Abraham, *and ſent out* Lot, *out of the mid'ſt of the over-throw, when he over-threw the Cities in which* Lot *dwelt.* Though *Lot* was a juſt man, yet the Lord had more reſpect to *Abraham* in *Lots* deliverance, than to *Lot* himſelf: Such delight had the Lord in Self-denying *Abraham.* And theſe words have been often ſounded in my Spirit, *I love juſt* Lots, *but my delight is with the Self-denying* Abrahams. Therefore I lay theſe things before you as a mark for you to preſs forward unto. And they that walk accordingly, though they be counted weak for ſo doing by others who pleaſe their Earthly part in uſing more cunning for the world, yet they ſhall reap the bleſſing from the Lord. I know there is no need of ſpeaking theſe things to ſome, who are taught of the Lord to walk in the ſame ſteps as *Abraham* walked; but nevertheleſs, there be thoſe to whom theſe things may belong, who ſtand in need to be put in mind of them. After the ſame ſteps of *Abraham* did his Son *Iſaac* walk, when there aroſe ſtrife between his Servants and the *Philiſtims,* about the Wells he digged, *Gen.* 26. *He ſtill left thoſe that they ſtrove about, to the* Philiſtims, *until he poſſeſſed one without ſtrife, and he called it* Rehoboth, *for now,* ſaid he, *the Lord hath made room for us.* Thus were they taught by the Lord, even to let go that which they had a right to, for Peace-ſake, and to avoyd ſtriſe. And thus the true Love teaches where it is riſen in the heart in power. It ſeeks not its own. It's ſo far from encroaching upon anothers right, that it rather gives way to encroachments. Therefore you, in whom this Spirit is found, be not grieved or troubled when

you have to deal with Spirits that are too hard for you in the affairs of this World, becauſe they dare make uſe of more Earthly ſubtilty to compaſs their own ends than you dare do. The Lord that recompenced *Abraham*, will not forget you. Let them that are of a more Earthly Spirit, lay faſt hold of the Earthly things which they love and prefer before ſimplicity of Spirit, but do ye lay hold on the better things, and the Lord will make up your wrongs in due time. For want of this Self-denyal in theſe things, and by giving way to the Earthly mind, and to Covetouſneſs, which is a root of all evil, how many have withered in their ſeveral Profeſſions before us, turning back to the things which once their faces were turned from.

And as you ſtand related in Families, be faithful in your ſeveral Relations wherein you ſtand. For if you carry diſorderly therein, that will be as a Worm at the root of whatſoever you can profeſs, and will cauſe all to wither again in whatſoever you may flouriſh. Walk in Love, and in Wiſdom in your places towards them that are without, not as Fools opening the mouths of the World againſt you for your folly, and then glorying in that, as if it were ſuffering Reproach for the Truth, when it is only for your own headineſs and diſorder. But mind things of good report, as the Apoſtle of our Lord exhorts; that ſo your lives may be of a good ſavour before all, and you may be of good repute among them that are without, and they may glorifie God for you in the day of their Viſitation. But if you be Reproached for the keeping of your Conſciences clear in anſwering the requirings of the Lord, that will turn to your honour and their ſhame that therefore do Reproach you.

Art thou a Maſter or Miſtreſs in a Family, and art mild and gentle abroad, be ſo at home alſo; not auſtere and fierce, but ruling thy Family in the fear of the Lord, and in Love and meekneſs, inſtructing and directing thoſe under thee; ſo wilt thou be an incouragement to thoſe that ſerve thee. If any be ſtubborn, I do not bid thee lay aſide thy Authority which God hath given thee, but ſee thou uſe it aright as for the Lord. Art thou a Husband, take heed how thou ſuffers thy love to be alienated

enated from thy Wife, or gives juſt occaſion to alienate her's from thee. If thou art a Wife, take heed how thou quenches thy Husbands love by thy want of love to him, and be in ſubjection to him as thou art commanded, 1 *Pet.* 3. 1. And let your mutual love to one another, repreſent the Love of Chriſt and his Church, leſt the truth you profeſs above the World, be evil ſpoken of through you.

You that are Parents, connive not at your Children in evil words, and perverſe and fooliſh actions, whereby they offend others, leſt they grow head-ſtrong alſo againſt your ſelves; but in love, and with a holy awe bear down ſuch things in them, retaining a ſence of your love in their hearts; and eſpecially exalting the Name of the Lord, and his fear in them, that they may receive a good ſavour of the truth, and things pertaining unto God, betimes in their youth; and acquaint them with the Scriptures of truth from their Child-hood, as *Timothy* was acquainted; and lay not on Youth more than it is able to bear, neither bring them up in Idleneſs and Sloathfulneſs, nor feed them with ability to follow bad courſes. Set before them an example worthy to be followed, for they mind your example more than your words; and let not your Prayers and Supplications to the Lord, in behalf of your Children be wanting, for the ordering of their hearts is from the Lord. And you Children, be not ſtubborn and ſtiff-necked againſt your Parents, for that's diſhonour to them, and diſobedience to God, being directly contrary to his Will, who hath commanded you to honour them, and to obey them. Be ſubmiſſive therefore and obedient to them, honouring them by your ſubmiſſion, that (as the Apoſtle of our Lord mindeth you) *Thy days may be long in the Land which the Lord thy God giveth thee.*

And you that are Servants, be faithful in your place, and ſo adorn the Truth which you profeſs. And conſider this well, That you cannot honour what you profeſs, if your humble, ſubmiſſive, obedient, faithful Service to your Maſters, according to the fleſh be awanting; for therein chiefly are you eyed by all perſons. And the enquiry of every ones mind after profeſſing Perſons (who profeſs more than themſelves) is this.

What is such a one in his life? If you be Self-willed, and Stiff, trifling away your time, and neglecting your Masters business, or be careless and wastful of things under your hand and custody, and give provoking words to your Masters when they reprove you, you are out of the path of Truth, what Zeal soever you pretend for the Truth. It is not your running or busie talking for what you profess, that will answer the Light in the Conscience of another, so as to justifie you, if they know that you are negligent, or unfaithful and careless in the meantime in your Service to your Master. Therefore let this always remain in your minds, That your Service ought to be such, as if you were doing Service to the Lord Christ, whatsoever your Masters be, and whether present or absent. And indeed it is him you serve, you that are faithful in your Service. And therefore let that bear up your hearts who are found faithful, and yet meet with difficulties and discouragements from your Masters. And though they be perverse and froward, yet be you patient and submissive; and that may in time reach their Consciences, and make them confess their evil carriage, and justifie you, and so honour the Truth which you profess. And be not troubled that you are Servants, thinking that if you were free, you would run more speedily in the race set before you; for you may bring as much honour to the Lord in your faithfulness, and submissive service, as if you were free. Diligence and Providence in business, and mindfulness that nothing go to wast and ruine under ones hand, if they be free, it's look't upon as for ones self; but in Service to another, it's more look't upon as from the fear of the Lord ruling your hearts, and more convincing to others that the Lord is with you. Set before you the example of *Jacob*, who served *Laban* thrice seven years faithfully, though *Laban* dealt deceitfully with him, *and changed his Wages ten times*, Gen. 31. 7. *Jacob*, for all that being faithful, the Lord blessed his Labours, and increased *Labans* Flock abundantly for *Jacobs* sake, and made *Laban* sensible thereof, and confess it, *Gen.* 30. 27. *I find by experience*, saith he, *that the Lord hath blessed me for thy sake*. Oh strive to be such Servants as may have the blessing of the Lord to go along with your Service, to the con-

convinceing of thoſe you ſerve, as you ſee it was with *Jacob*.

And as it was with *Jacob*, ſo alſo with *Joſeph* his Son, when he was Servant in *Egypt* to *Potipher*. *The Lord made all that was under his hand to proſper*, as you may read *Gen.* 39. Whereby his Maſter ſaw that the Lord was with him. And do not think theſe Examples to be too high to be look't at by you that are Servants, as if it were beyond expectation to attain to the like. For there is a like bleſſing promiſed to every one, and attends every one that are found faithful, delighting in the Law of the Lord, *and Meditating therein Day and Night*, Pſal. 1. 3. And if you ſay, you have not that Wiſdom which they had; *If any man want Wiſdom, let him ask it of God, and he will give Wiſdom where there is endeavour to pleaſe him.* And ſeeing the Lord hath diſpoſed the whole Earth (which is as a great Houſe that he takes care of) into Families; therefore Servants are as needful in their places, as Maſters in theirs. And as to your ſpiritual Eſtate and Son-ſhip, and your Eternal happineſs, there is no reſpect of perſons with God. Therefore may Servants go on as cheerfully in their work of ſubmiſſive Obedience, as Maſters in theirs of Commanding and Ruling. Be not therefore troubled that thou art a Servant, but be contented in that Condition, untill thou ſeeſt Providence leading thee forth as *Jacob* was. And Maſters be not Cruel and Tyrannical, or Unjuſt to your Servants, or like *Pharoahs* Task-maſters to them, but conſider them as of the ſame fleſh and blood with your ſelves; and al o that they are or may be Heirs of the Kingdom of God as well as you. And therefore uſe them as you would be uſed, if you were in their place.

And let every one that profeſſes the Name of the Lord, mind the blameleſs life that becomes Chriſtianity. This therefore I ſay, *That the Life of a Chriſtian is a Plain, Humble, Meek, Innocent, Juſt, Merciful, Faithful, Sober, Temperate, Gentle, Loving, Kind, Chaſt, Contented, Wiſe, Peaceable, Holy, Diligent, Upright, Harmleſs, Inoffenſive Life and Converſation; Chaſt alſo to God as well as to Man:* For the right Chriſtian doth Worſhip God in Spirit and in Truth,

and will not proſtitute his Soul to the known Superſtitious Worſhips of Mans Wiſdom and ordering, which was always counted ſpiritual Whoredom with God: In ſuch a Life, or in purſuance thereof, doth the true Chriſtian live.

The Ground of this Chriſtian life is from the Spirit of the Lord working in man, and changing the heart (though ſome know it not) and inclining it to theſe things which the Obedient and Faithful do walk in. And the Lord knoweth his own, who are of an upright heart, though they as yet know not him, but may doubt of their knowing of him, as *Philip* did. But continuing in his Fear, and abiding in the Path of Righteouſneſs and Holineſs, they may come to know the Lord, and that it is he that Operates all theſe things in them, and for them; and to feel the cleanſing and waſhing of their Conſciences by the Blood of Jeſus Chriſt from all ſin; which is enjoyed in walking in the Light, but not in talking of it only.

The true Chriſtian Life doth not lye in words; as if to be changed from one form of words to another, were it; although the Holy Spirit which changeth the heart require words ſutable to himſelf; and to eſchew corrupt words. Neither doth it lye in the changing of Apparrel; although the Spirit that changeth require modeſt Apparrel, ſutable to himſelf, and ſutable to that humble mind which he formeth in man.

Nor doth it ſtand in high Notions, or ſoaring Imaginations, (wherein the exalted nature gets up and magnifies it ſelf above the ſimple-hearted,) but it is in ſimplicity and godly ſincerity. With ſuch exalted Spirits the Apoſtles of our Lord were much troubled in the Primitive times after Chriſt, and laboured much to keep down Believers from them, to the ſimplicity that was in Chriſt, as you may perceive by their Epiſtles. Of ſuch alſo our Lord made mention, and ſtrengthened the ſimple-hearted againſt them, in ſome of his Epiſtles to the ſeven Churches of *Aſia*. In that to *Thyatira*, he takes notice of ſome who were high in their Imaginations and Notions; inſomuch that they looked upon thoſe whom the Lord approved of, but as weak and low in compariſon of themſelves, and as ſuch as did

not

not know the depths of Satan; for that was the phraſe it ſeems which they uſed. But the Lord encouraged the ſimple-hearted againſt their exalted expreſſion, and ſaid, *I will lay on you no other burthen; but that which you have already, hold faſt till I come*, Rev. 2. 24, 25. And what would he do when he comes? that he had expreſſed before, *verſe* 23. *I will give to every one according to his Works*; not according to their Imaginations.

Neither doth the life of Chriſtianity ſtand in any outward formal way, although ſome way may be required for the gathering together of the true Worſhippers, who Worſhip in Spirit and in Truth. As its probable there was in the old World before the Flood; for there was a diſtinction between the Sons of God, and thoſe that were called the Daughters of Men. Some were called Men, and ſome the Sons of God. But how-ever, after the Flood it is expreſly ſaid, *Job.* 1. 6. *That the Sons of God came together to preſent themſelves before the Lord.* So that this may be requiſite, and hath been practiſed, more eſpecially in all ages ſince Chriſtianity was openly named in the World. But obſerve, Satan himſelf can come there as well as the Sons of God. The *Phariſee* can be there, whoſe Religion lyes chiefly, if not only in outward obſervances. For the Proud, Covetous, Perſecuting, Phariſaical, Hypocritical ſpirit can come under the formal part of any Profeſſion. And ſo there were thoſe in the Apoſtles days who had a form of Godlineſs, but denying the power thereof, they were to be turned away from. For their lives were corrupt, as you may read, 2 *Tim.* 3. where you may ſee of what ſort they were.

Neither doth it ſtand in openings or viſions of things, or underſtanding of Myſteries, though theſe are excellent gifts given forth from the Lord, and enjoyed by many of his Faithful Ones. Yet for as much as evil Men and Spirits may have true Opinions, therefore the Life of a Chriſtian doth not conſiſt therein, but in living in Obedience unto the pure Life which doth open. *Balaam* had very eminent Viſions and Openings of things, yet is he Noted in Scripture for a falſe Prophet, be-

cauſe

cauſe his Heart, and ſo his Life was not right before the Lord. His heart run after the reward of Unrighteouſneſs, and he gave evil Counſel to *Balaac* againſt a People whom he knew the Lord had reſpect to, and would not ſuffer him to ſpeak an evil word of them to *Balaac*; yet he taught *Balaac* to entice them to Fornication and Idolatry. Satan himſelf, and the evil Spirits may have openings, and a ſence given them of true things as its plain they had in the days of Chriſt in the fleſh: *Art thou come*, ſaid they, *to torment us before the time?* They knew that by him God would judge the World and them; and they knew the time was not yet: *Therefore*, ſay they, *art thou come to do that Work before the time?* They knew whence he was, & what he was: *We know thee, who thou art, ſaid they, even the Holy One of God. Paul* and *Silas* going about in the Miniſtery of the Lord, the evil Spirits knew them, and followed them, crying, *Theſe are the Servants of the Living God*, Act. 16. 17. & chap. 19. 15. Jeſus *I know, and* Paul *I know, but who are ye* ſaid the evil Spirit to the *Exorciſts*, who took upon them to caſt out Devils in the Name of Jeſus. And further, *Satan knoweth when his time is near an end, and that he hath but a ſhort time*, Rev. 12. 12. Therefore in reſpect of theſe things be wiſe to Sobriety, and mind the approved blameleſs Life: And let not Satan diſquiet and trouble you, becauſe you are not as ſuch a one, or ſuch a one, who have had wonderful Openings from the Lord; but keep down to the Anointing, that abiding unction which guides the Life, and diſcovers evil Paths, and leads into all Truth, and keeps abiding in the Truth, and abiding in the Lord.

I do highly prize the ſerviceable gifts of knowledge and utterance, and ſuch like, given for the ſervice of others: But the Union of my heart is with you that are careful, that you offend not in your words, nor in your lives, who walk humbly with your God, obſerving the checks, motions, inclinations of the Spirit of Chriſt in your hearts; applying to the Lord in all caſes, eſpecially of difficulty, as a Child to the Father, for Council, Guidance, Wiſdom, Strength, Aſſiſtance, Succour, Succeſs; whoſe Holy Spirit is your Guide, Strength, Aſ-

ſiſtance

ſiſtance in Prayers and Supplications, and Thankſgivings, without limitation to time, or place, ſo that you cannot be baniſhed from your Temple or place of Worſhip, or removed into a corner where you cannot offer up Spiritual Sacrifices to God. You whoſe hearts do breath after the Lord, and to be filled with his Holy Nature; and you who inwardly Converſe with God, dwelling in inward Peace and Conſolation which the World cannot give, nor take away, it being Adminiſtred by him whom they cannot reach: You, whoſe hearts are ballanced with the free gift of God to your ſelves, that excludes all boaſting, and with the true ſenſe of the Univerſal Love of God over all, that ſhuts out all Phariſaical exaltation, and deſpiſing of others, and ſo are kept lowly in your minds. Alſo you who mourn in ſecret, who Hunger and Thirſt after Righteouſneſs, to be filled with it your ſelves; and that it may fill the Earth. Such as you it is that my heart is towards, from the leaſt of you that have the true ſavour of God in your hearts, to the greateſt, from the Babe to the Father. It's you that my Soul longs after, whereſoever you are found walking at preſent. And that ſuch may be daily raiſed up more abundantly to the magnifying of the Name of the Lord in the Earth, and to the convincing of the World of the evil of their ways, and of a Righteous Life, that their hearts may be opened thereby to believe the Truth, and to receive it in the Love of it, is the earning of my Soul. For theſe are they which are the true Seed of *Sion*, of which glorious things are ſpoken, and which the Lord loves above all the dwellings of *Judah*, above all the out-works or formal ways of all profeſſions. It's you that honour the Lord, and make his Name to be loved in the Earth.

And your Prayers do I deſire on my behalfe (as mine are for you) that utterance, and ſtrength, and faithfulneſs may be given me, to hold forth the Truth ſeaſon-

ably and ſtedfaſtly, both in Life and Doctrine, as it is, or may be communicated unto me.

And to you, the God of peace multiply all bleſſings with Joy and Conſolation, and make you to abound more and more in every good gift to his praiſe, and to the raiſing up of thirſtings after Righteouſneſs in the hearts of others, *Amen*.

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POSTSCRIPT.

IF this ſhall fall into the hands of any that have an Enmity in them againſt the Flock; and therefore catch at every failing they can eſpy, or hear of in any Member, that therewith they may aſperſe the whole: Let them know, that firſt of all, they ought to judge at home, and learn to ſeparate between the Precious and the Vile in their own Boſom, and then will they come to diſtinguiſh after the ſame manner in the Flocks of Chriſt; and their deſire and endeavour will be rather to convince thoſe that err, and ſtrengthen thoſe that are weak, and gather thoſe that ſtray, and ſupport thoſe that ſtumble, and help forward thoſe that come behind, and to hide the Infirmities of the weak, then ſeek to blaſt the whole by the weakneſs or wickedneſs of ſome. Let ſuch remember the words of the Prophet Iſaiah, Woe to him that calls good evil, or evil, good; that puts darkneſs for light, and light for darkneſs, and ſo confounds what God would have diſtinguiſhed. *The true Spirit is not a Spirit of Confuſion, but of Order and Clearneſs, diſtinguiſhing aright between the Precious and Vile. And ſo did our Lord teach us to do by his example in his Epiſtle ſent to the ſeven Churches of* Aſia; *the good that was found in them he approved of, and encouraged, and reproved only the evil. He did not over-look the good in them, becauſe of the evil; neither did he approve of the evil becauſe of the good; but ſaith he, I have ſomewhat againſt thee,* Repent, *&c. Let us learn to be like-minded, leſt any one by falſe and confuſed judging, heap Judgment and Condemnation upon their own Heads.*

W. T.